



I-7



Digitized by the Internet Archive
in 2015

THE

MISSIONARY MAGAZINE.

VOL. XXX.

DECEMBER, 1850.

No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

SIAM.

LETTER OF MR. DEAN.

It has been heretofore stated that Mr. Dean left Hong Kong to visit Bangkok, the destitute condition of the Chinese branch of the Siamese mission (to which Mr. Ashmore has since been designated) making such a step desirable. He had been invited by Hon. J. Balestier, U. S. Commissioner to Cochin China and Siam, to accompany him on his mission to those countries. He sailed in the American flag ship, Plymouth, on the 22d of February, to Turon, in Cochin China, a three days' voyage; after several interviews with the local officers, and a tour into the interior, they sailed again on the 15th of March, and reached the anchorage at Siam Bar on the 23d.

During his visit to Cochin China, Mr. Dean gained considerable information, which may hereafter prove serviceable in the event of the country being opened to Protestant missionaries. The Roman Catholics, who have been in the country 180 years, report many thousand converts, but they are persecuted, and live in disguise. In the following communication, Mr. Dean describes the conclusion of his voyage, and the state in which he found the field of his former missionary labors.

Voyage up the Meinam river.

Bangkok, April 8, 1850.—I reached this metropolis on the 3d inst., after an

absence from Siam of more than eight years. We left the ship at the anchorage at an early hour, crossing the bar covered with thirteen or fourteen feet of water and ornamented with fishing-stakes, and after a pleasant sail of seven or eight miles, entered the mouth of the river Meinam. The river here is about a mile and a half wide, with its banks lined with a thick jungle of small trees covered with the richest verdure. From the mouth of the Meinam to Pak Nam, a small town on the eastern bank, the distance is about three miles. Here is a fort on each bank, and a third occupies a small island in the centre of the stream. Directly above this fort, on another small island a few hundred yards distant, is a pagoda or sacred spire, rising in very tasteful proportions to the height of seventy or eighty feet. There appears to be no temple, or resident priest at the place, but boatmen passing it are accustomed to deposit their religious offerings. About half the way up the spire was a priest's yellow robe, spread out and fastened to this heathen pile as an offering. From this place onward the river is reduced to nearly a uniform width of half a mile,

with deep water to its banks; the navigation of the largest ships, after passing the bar off its mouth, being unobstructed quite up to the capital.

The river winds its course through a rich, level plain, for thirty miles from Pak Nam to the capital, but small boats save half that distance by entering a canal which cuts off a long bend in the river. This canal is entered at a Peguan town, about four or five miles above Pak Nam, near to which are some sugar plantations and establishments for sugar manufacture. A little back from the river are extensive rice fields, but the immediate banks of the river, with here and there an interruption, are lined with small jungle trees and the tall brake growing to the height of ten or fifteen feet, which is used for *attap* in covering the roofs of houses. Here and there clusters of cocoa-nut and palm-trees rise in their pride above the rest, and lay their wide-spreading leaves on the heads of all around them, as if all other species of vegetation, however beautiful and luxuriant, were but their vassals.

In contrasting this light and living green with the barren hills of China, and meeting a recognizable turn in the river, or some remembered dwelling or temple on shore, I enjoyed ample material for pleasing reflection for the day.

Missions at Bangkok—Cholera.

At evening of the same day I landed at the mission premises, where I had spent some of the happiest hours of my life, and found myself welcomed by my valued friend Mr. Jones and his missionary associates. The mission is now composed of Rev. Mr. and Mrs. Jones, Mr. and Mrs. Chandler, Rev. Mr. Smith and Miss Morse. The American Presbyterian Board is now represented here by Rev. Mr. and Mrs. Mattoon, Rev. Mr. and Mrs. Bush, and Dr. House. No other Protestant Missionary Society is now represented in Siam.* I find the

* Dr. Bradley is now at Singapore, on his way from America, to resume his labors in Siam, accompanied by two other families, under the patronage of the American Missionary Association.

old mission premises quite recognizable, though some alterations and improvements have been made in dwellings, and the enclosure has been ornamented with vines, flowers, and fruit-trees, presenting an air of comfort, and indicating an improved taste in the occupants. I find Mrs. Jones and Miss Morse just recovering from an attack of cholera, which still prevails to a certain extent in some parts of the city; but most cases now yield to medical treatment when taken in time. Mr. Jones does not enjoy strong health, but the rest of the mission are as usual.

Chinese assistants—Candidates for baptism.

On Saturday, April 6, I met with the Chinese assistants, four in number; and after some consultation it was thought best that A Mui remain at his old station at Tia Chin, and Tek Suan go to Ban Chang, to take the place of Chek P'it, who is to remain for a time at Bangkok and aid old Pe Hua in distributing books, and at the same time increase his religious knowledge by an attendance on the daily worship at the chapel here. The assistants were all furnished with a copy of Matthew with notes, and the Catechism and Manual, with a request that they commit daily a portion, and keep a journal of their daily employment.

On Sunday we met as usual for morning worship, at half past seven o'clock, and at ten o'clock we met about thirty Chinese in the chapel for worship. After singing and prayer, a few verses of Scripture were read and explained, when Sin Sey Siang preached from Gen. iii. 6. At twelve o'clock, the Chinese reassembled with the members of the mission to examine two Chinese from Leng kia Chu (near the sea-coast), who had before offered themselves as candidates for baptism. The examination appeared satisfactory to the members of the church; but, to afford them an opportunity to mature their thoughts on some points of Christian duty of a practical nature, it was thought advisable

to defer their baptism till the next communion.

Fruits of evangelical labor—A tribute well bestowed.

At one o'clock the church observed the Lord's Supper, when there were present, with the members of the mission, about twenty Chinese church members and one Burmese. The season to me was one of no ordinary interest. After an absence of nearly nine years I met the church, which at its organization was placed under my care, and many of whose members I had baptized. Some of these had gone to their rest and reward above, some still remained to celebrate with us the death of our common Lord. Among the latter were the three Chinese who were baptized at the time that the late Mrs. Dean was by baptism introduced to the fellowship of this church. Others were present who had been baptized by Mr. Jones and Mr. Goddard. The fruit of Mr. Goddard's labors is here seen in many living members of the church, who adorn their faith by good works; and among those introduced into the fellowship of the church by the hand of Mr. Jones, are one Burmese man and two Chinese women born in Siam, who speak both the Chinese and the Siamese languages. These are but some of the fruits of the varied and long-protracted labors of the senior member of the mission, who has for nearly twenty years devoted himself with rare efficiency to the various duties of his station, sometimes in preparing books, sometimes in the printing office, sometimes in preaching the gospel, and more particularly in translating the Scriptures;—and all this has been done under circumstances of difficulty, loneliness, and crushing responsibility. But amid complicated cares and repeated bereavements, a gracious God has preserved a valued life while surrounded by the victims of pestilence, until his accumulated toils have brought him, in the prime of his years, to a premature old age.

CHINA.

JOURNAL OF MR. LORD.

An applicant for baptism—Obstacles to the gospel.

Ningpo, March 20, 1850.—Since the commencement of the present year, but little has occurred out of the ordinary routine of things. With the exception of colds and a few attacks of ague and fever, we have enjoyed very good health; and with like exceptions our fellow missionaries have shared the same blessing. We have had a cool and bracing winter, and thus far a very pleasant spring.

No material change has taken place in our missionary operations. Our services at the chapel continue, and with about the same attendance. Our day school is a little larger this year, and promises to be more stable. It now numbers thirty pupils, and averages an attendance of about twenty-eight. The present teacher has manifested considerable interest in the gospel. Indeed, he has been an applicant for baptism some two or three months. But it must be remembered that persons here as soon as they are *willing* to attach themselves to our religion, ask for baptism. Their religion is one of rites and ceremonies, and until they learn better, (which is often long first,) they think that ours is also.

It is a very difficult thing to teach this people the spiritual nature of our religion; how difficult, no one can know until he has actually made the experiment. If the Christian minister at home is often oppressed in view of how few of his intelligent hearers, though favored with a Christian language, and one with which he and they are mutually familiar, are made really to understand the nature and feel the claims of the gospel, how must it be with the missionary to a pagan people, a people whose language he can but merely stammer, and which, when exhausted, stops far short of conveying any adequate idea of the most simple truths of Christianity.

But the difficulties arising from a hard, meagre, and pagan language, are not the only ones with which a missionary to the Chinese has to contend. The people with whom he has to deal is one whose character is in many respects the least lovely and the most hopeless of all on earth. There is hope for the ignorant who are not already too wise to be taught, there is hope for the wicked who are not already too good to be made better, and in any case perhaps there is something less than despair where there yet remains a fragment of honesty in which we may fix the anchor of our appeals and arguments. But this, unless I greatly mistake, is a rare element in Chinese character. But let me not be misunderstood. I do not suppose that even the Chinese, with all their vanity, cupidity, and disingenuousness, are beyond the reach of the gospel. In this and the agency of the omnipotent Spirit we have hope.

Famine—Singular phenomenon.

25.—The past winter, and the spring thus far, have been to the poorer class of the Chinese in this place a period of great distress, owing to the partial failure of the rice crop last season. Many of the people have actually starved, and many others have died from diseases doubtless occasioned by a want of sufficient food. The streets have been and are still thronged with beggars, not only those who make begging the business of their lives, but also those who are now driven to it by necessity. In passing through the city, you will often find one lying here and another there, covered only with a few rags filthy beyond all description, in the last agonies of death, or having already ended that fearful struggle.

30.—During the last three or four days we have been experiencing what the natives call a "rain of yellow sand," or dust. This is a phenomenon not uncommon here, I am told, although I have not myself seen any thing like it but once before. About a fortnight ago we had something resembling, though not equalling it. The air is filled with

small particles of dust, so dense that the sun is for the most part of the time wholly obscured, and all objects are invisible at the distance of half or three quarters of a mile. These particles are so minute and so light that they are for the most part retained in the atmosphere. The deposit, though sufficient to be obvious in the course of a day, is not large. The air thus impregnated with dust, is of course very unpleasant to breathe, and I suppose very unhealthy. The eyes, the nose, the mouth, and the lungs, are all very unpleasantly affected by it. The cause of the phenomenon does not seem to be satisfactorily ascertained. Some of the more ignorant Chinese think that the dust falls from heaven, just as the rain does, that is, as they suppose it does; but those more enlightened think that it is taken up by the wind from sandy islands and deserts, which abound to the northward of this. This probably is the true explanation. Foreigners have conjectured that it might be volcanic ashes.

Sickness.

May 23.—Since my last date both Mrs. Lord and myself have been down with remittent fever. We are now gradually recovering; but our progress has been somewhat retarded by attacks of ague, from which we in common with most of the missionaries at this place have suffered a good deal during the past year. Sister Macgowan also has been very ill, and has not yet fully recovered.

We sometimes feel very sad at the thought, that so much of our time and energies must be consumed in sickness, and in measures to restore and preserve our health. And not only so, but we are often greatly perplexed to know what to do; how much of our energies may be daily expended, and what time and means should be employed to prevent, as well as restore from disease.

Inquirers—The mission becoming better known.

The conduct of our school-teacher continues to give us hope. He has not

yet been examined formally with reference to his being admitted into the church, but all of us have had more or less conversation with him, which has generally been of a gratifying character. There are several others, accustomed to attend our place of worship, who manifest more or less interest in the gospel; and two or three wish to be baptized.

I believe it is now pretty generally known, both in the city and surrounding country, who the missionaries are, and what is their object. Yet the real nature of the gospel which it is their object to teach, is appreciated by but few. This, when viewed in connection with the time that has elapsed since missionaries arrived at this port, may seem somewhat discouraging; but other circumstances, if taken into the account and properly considered, will, I think, lead us to wonder, rather, that so much, than that so little, fruit has yet appeared.

Two added to the church.

22.—A meeting of the church was held to-day for the purpose of examining for admission the school-teacher, whom I have mentioned above, and also a young woman living in the family of Dr. Macgowan. This individual is a native of Canton province, and in her early orphanage shared the benefactions and instructions of the first Mrs. Shuck. The church voted to receive them both after their baptism, which is to be administered on the last Lord's day of the month. Both these individuals have been applicants for baptism several months. The Lord grant that they may walk worthy of their high vocation, and become among their benighted countrymen burning and shining lights.

MAULMAIN KAREN MISSION.

LETTER OF REV. W. MOORE.

Characteristics of a native church.—Its "prosperous condition."

Dong Yan, March 13, 1850.—During the present dry season we have spent,

at intervals, more than two months in this New York of the Karens, and shall remain here a week or two longer, Providence permitting.

On our first visit, (the first three weeks in December,) everything connected with the place as a missionary station was full of promise,—especially so to one not fully acquainted with native character. The cholera had almost disappeared. It had not been extensively fatal, but witnessing the work of death among them had brought the people to consider themselves as on the borders of eternity. The prospect had awakened a general seriousness, and Moug Te Lau had not failed to improve the opportunity. We found the church in a tolerably good state. Though it was in the midst of harvest, the larger portion of the members found time to attend the meetings. They engaged in prayer with earnestness, and seemed to be awakened to a sense of the importance of religion for themselves and their neighbors.

But a good or a bad state is a relative term. The prosperous condition of a church in Boston, in a religiously educated community, to which a competent minister devotes his undivided energies, aided by deacons, committees, the Sabbath school, and the religious press,—means something quite different from the prosperous condition of a company of Karen disciples, in an idolatrous community, themselves lately ignorant, superstitious, and devoted to a debasing religion, not more than half of whom can read; with only three gospels and the Acts to read; and not able to read them understandingly without an instructor; which instructor they have not more than one, or at most two months, out of the twelve, and always speaking in a foreign accent. And then, this company is not "as a bundle of rods;" they are scattered at intervals among four or five thousand heathen, in a village half a mile wide and stretching to twelve miles in length; several of the families so situated that they

cannot, or do not, assemble at the chapel for worship more than once a year, and others not more than three or four times. Now all these circumstances must be taken into account, when we speak of the state of the church; and, also, that human nature is not better in Dong Yan than in Boston, and that the social education here given is not restraining and elevating, but the contrary. Under such circumstances, that out of seventy, forty or fifty keep up a habit of daily prayer, endeavor to "provide things honest in the sight of all men," and to "live peaceably with all men," and steadily avoid many wicked practices which formerly constituted their chief delight,—all this shows a true work of grace commenced; and an increased steadfastness in the Christian virtues, in some, shows a growth in grace. But, as is to be expected in such a church, there are frequent occasions for the exercise of discipline.

Mr. M. proceeds to narrate a case of discipline in regard to a long standing difficulty, which resulted in the exclusion of the wife of one of the assistants; and adds:—

After the business was finished, the chief and several others spoke at some length, expressing their joy that the several cases, some of them aggravated and of long standing, were settled. The chief said that he loved God, he loved the church, he would love to see a thousand members instead of seventy,—but at the same time he would sooner be a member of a church of seven members who were all faithful Christians, than one of seventy where half lived loosely, frequently transgressed, and dishonored the cause and all the members. The meeting was closed by a season of prayer for more holiness in the church.

Sabbath worship—Baptism—Impressions.

The next day (Sabbath) some twenty persons who were not Christians, assembled at the house of worship. Most of them stayed until the close. At the close, six candidates presented themselves for baptism. Among the number

was Bahmee's eldest son. He had been a leader in all kinds of wickedness. No missionary had been able to keep him any time in school or in employ, nor had he lived at his father's house since he was fourteen. He now, to all appearance, was conscious how great a sinner he was. He was the prodigal come to himself, returning, confessing his unworthiness, shedding tears of grief for sin, and professing a hope in pardoning mercy. It was too much for his father. He bowed in thanksgiving to the hearer of prayer. Three of the others had been inquirers for a long time. Five out of the six were received, and baptized in the afternoon.

Early the next morning, Bahmee came to the chapel, saying he had resolved anew to consecrate himself to the service of God, and, if the teacher thought it advisable, he would leave his nets in the lake and seek to catch men. He said not a word about salary, or hard labor; but on the contrary, confessed that he had not been "happy in his heart," since he ceased to labor as an assistant. God had not prospered him in his business. He had always thought it was his duty to preach, and indeed he could never have left off, but for the unceasing entreaties of his wife. Now he was determined to resist all opposition, so long as God would give him grace to do so.

I spent three days, that week, in visiting from house to house in Dong Yan. The people, without a single exception, received us kindly, and listened with respect. Most of them appeared to admire the gospel, to acknowledge its importance, to believe that there is a holy God, and that they were sinners against him; but, still, they seemed to have no inclination to "enter in at the strait gate."

T'Moh Ker Cheng—A field less promising.

The next week I went with Moun Te Lau to T'Moh Ker Cheng, a large village seven or eight miles to the northwest of this. The people there are quite different in their feelings towards Chris-

tianity from the inhabitants of Dong Yan. Some were ready to dispute, some laughed at us, others remained silent, while a few were pleased to hear "*the better religion*." One man had just returned from Krung Pung, from a visit to his brother-in-law (an assistant), "where," said he, "I was almost preached to death." He could not hear more at present, but at some future time hoped to listen cheerfully, and become a Christian.

A "religious" Boodhist—Inquirers.

The first night we stopped at the house of an intelligent old, *religious* Boodhist, who welcomed us to the best his home afforded. When we asked if we could spend the night with him, he replied, "My religion teaches me to turn none away." During the course of the evening six or seven persons called in to hear "what the teacher came to tell," but none had any mind of their own. If "uncle, here," (meaning our host,) became a Christian, they would *of course*. He was their religious head, and we might not ask them to repent and believe and be saved, until this man led the way. How many hundreds there are in the Karen jungle, who frame for themselves such excuses! The old man himself was anxious to hear again, for he had often heard before, "the bible account of the beginning of the world," and the early history of man. I was too weary to talk long, but the assistant kept up the conversation with him till long after midnight. Early in the morning the conversation was renewed. He liked the gospel, it was very good; still, he manifested more of a disposition to trace analogies between the two religions than to reject the false and embrace the true. The plan of mercy was excellent, but the teachings of Boodh were also good, and he took much pleasure in explaining how rigidly he practised the six transcendent virtues. He is an old man, and will be slow to give up his accumulated store of merit, the labor and self-denial of many strict years. Still, he is a *thinking* man,

and I trust that, as he reflects on the truth, the Holy Spirit may so enlighten his mind that he may joyfully receive it.

About breakfast time a man and his wife, who had been to Maulmain twice within the last year, to inquire what they must do to be saved, brought me a full supply of rice, eggs and fruits. They did not hear that I was in the village till a late hour the last night, or they would have been in. They expressed much joy at my arrival, and a strong desire to go to heaven. They have been for a year past interesting inquirers. Some of their relatives are Christians, from whom they have gained considerable knowledge of the truth, and they appear to love it; but like others whom we occasionally meet, and like Nicodemus of old, they have not courage to come out in the face of open day.

Interview with a Karen priest.

At the village of T'Moh Ker Cheng, I met for the first time with a Karen priest who was free to converse. He was on a visit to his father, and was reclining on an elevated platform in a corner of the house, while six or seven old men were seated on the floor around. When I entered, no one said a word. I walked up, and pushing aside some of the red cushions, took a seat on a level with the assumed dignitary. In a few minutes the old man with whom we had conversed half the night and all the morning, came in, and kneeling down prostrated himself before the priest, his face nearly touching the floor. I expressed my astonishment at his servile homage. "Yes," said he, "what you said about worship appeared good to me at the time, but this yellow clothing," pointing, "these holy garments have their worthiness also."

Then the priest commenced. "If he could only speak English, he had no doubt that before three months he could convince every foreigner in Maulmain of the truth and superiority of the Boodhist religion. He was very happy to have an occasional opportunity to talk

with a missionary. Some two or three years ago he met with one teacher Vinton, whom the Karens all thought a great man, but," said he, "I vanquished him, and he has never dared to go about deceiving the Karens since. Shortly after I warned him of his folly and wickedness, he left the country, and I have not heard from him since." He was a shrewd fellow, well acquainted with his religion, as impudent as possible, and as arrogant as the adulations of the community can make a young man. I soon turned from him to the old men, and for two hours endeavored to set before them the excellency of the doctrines of the Son of God, who hath "brought life and immortality to light through the gospel." As I was about to take leave, the priest wanted to sell me his elephant. "It was not good for the teacher to go about on foot." A few months previous he had been on a begging tour up the Salwen, among the timber traders, where he had received many magnificent gifts, and among them a splendid elephant, for which he had no particular use. "The elephant was worth 300 rs., but as he understood that missionaries were *poor people*, he would sell me this fine elephant for 150 rupees!" I did not purchase, and he would not give,—so I continue to "go about on foot."

We thus spend three or four days in a village, gain a hearing, and often the truth appears to make an impression; but we are followed up by these self-confident priests, who by their pageantry and arrogance immediately overawe the people, thus literally fulfilling the words of our Saviour: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart."

We visited three other villages, but met nothing out of the usual course.

Return to Dong Yan—Additional baptisms.

On our third Sabbath, I baptized at Dong Yan three adult converts. Six others were apparently ready to enter

the kingdom of God; three of them would have asked for baptism, had they received any encouragement; but as we expected to make them another visit, it was thought best to give them first an opportunity to "bring forth fruits meet for repentance." The people were generally in a thoughtful state of mind. Bahmee had entered the service again with joy, and the church had agreed to support him. There was much union and zeal in the church, and a bright prospect for the future.

Second visit to Dong Yan—Humiliating contrast.

Very probably we were too easily elated in our former visit, or forgot to give the praise to whom it was due. How changed was the prospect when we arrived at Dong Yan again, after an absence of seven weeks! Bahmee's wife had been opposing her husband's preaching to such a degree that he had become discouraged, and his supporters thought no more good could result from his labors. Two of the converts baptized on our first visit, (B.'s son one of them,) had been drinking, feasting, and fighting the past month; and the six persons who appeared so nearly persuaded to be Christians, had gone into excessive wickedness, to atone for their seeming weakness, in the sight of the world, in thinking about the salvation of their souls. The general thoughtfulness was turned into heedlessness, and the church quite cast down at realizing the very reverse of their fond expectations. Whence this sad change?

Feasts for the dead.

From about the middle of January to the middle of April, the people ordinarily are not distracted by any public gatherings or national feasts. They are for the most part quietly engaged in their agricultural pursuits. During the past season, Mounng Te Lau had been daily reminding them that they were sinners, liable to fall into the hands of an angry God. He had brought before

their minds the instructions they had received in time past. The cholera also had made its appearance, and seemed to rivet their attention to the one great thought of death and the judgment. These eight or nine months were comparatively quiet. When a death occurred, the funeral was attended, as is the custom, with little ceremony. A priest was called, a few prayers were offered, the body burned, and the unconsumed bones collected and deposited in a corner of the dwelling until the feasting season arrived.

The feasts of the Karens are of three kinds. Funeral ceremonies occupy the first place. At present, the observances at Karen funerals are a mixture of the Burmese and of older Karen customs; the part attended to before the burning of the bodies being borrowed from the Boodhists. At the close of harvest, all the bones accumulated during the season are, in succession, as the parties arrange among themselves, feasted over from one to five days, according to the wealth or zeal of the friends. These Karens having become Boodhists, the religious solemnity that formerly characterized the rite has long since been lost. It has now degenerated into a kind of Bacchanalian revel, celebrated by feasting, drinking,—the friends providing for all who may come,—boxing, dancing, and fighting. This year there had been many more than the usual number of deaths, and consequently there ensued as much more drunkenness and carousing. The first feast was thinly attended. Indeed, many of the better class of the people would gladly abandon a custom attended with so much expense and sin; but no one has courage to lead the way. One man told me that he would make no feast if two of his neighbors (naming them) would not; but if he alone should not observe “the useless custom,” the people would call him “mean” and “stingy.” But every successive gathering has increased in numbers, and diminished in seriousness, till the people are absorbed in wicked-

ness. During the five weeks we have been here, the noise of drums, gongs, and horns, and the yells of the drunken multitude, have scarcely ceased to ring in our ears.

Meritorious offerings to priests and idols.

The second kind of festival is one for making offerings of merit to the priests and idols. This custom had not been much observed for several years; but this year a scourge among the buffaloes having swept off about five-sixths of those useful animals, the priests took occasion to raise their standard again. The nats were angry because the people had ceased to fear them, and they were now scourging them. One wealthy old man who lives near the chapel, who had attended worship two successive Sabbaths, and whom we had thought a serious man, having lost 157 buffaloes, condemned himself for having gone into the chapel, and made a large feast to propitiate the anger of the gods. Further to atone for his crimes, a few days since, he placed three of his grand children, well provided for, at a Boodhist monastery. Though the Karens do not make many meritorious festivals themselves, they constantly attend the assemblies of the faithful, the Talings and Tounghoos, around them, and receive all *their* bad influence.

Annual festival of Tounghoos.

Last week, the Tounghoos of the province held their great annual festival, at a village three miles distant from this on the other side of the mountains. I spent a good part of the days beside the road leading through the pass, to converse with comers and goers. All the young men and women, the married men who love to drink and frolic, and all the women who could leave their families, attended, and quite a number of the more steady class of men had to go to watch over their daughters. The men all carry a cleaver or a sword, the women dress in their best apparel, with strings of rupees round their necks, and on their shoulders, and with flowers in

their hair. Many were ashamed to be seen by me, and would positively deny that they were going to the feast. "We are going to visit our friends," was the common affirmation. I fear it was to little purpose that we instructed or exhorted; their minds were preoccupied. Though the mass of the people of Dong Yan go as spectators, or participators in these scenes, few have any more idea of gaining religious merit there than men have of worshipping God in a theatre, or of gaining religious instruction at the race-course.

I have been to several of the surrounding villages on preaching tours, but find the people everywhere listless. I occasionally meet steady men, but "the devil has so enlarged himself this season" that they cannot think of becoming Christians at present. So I have more particularly endeavored to instruct, comfort, and establish the church members. With a few exceptions they are doing well. Bahmee's wife has promised to do better, and for the present he is pastor of the church. Moung Te Lau is missionary.

TAVOY MISSION.

JOURNAL OF MR. BENNETT.

Visit to Mata.

Jan. 15, 1850.—Left home, in company with br. Benjamin, for a visit to Mata.

17.—Passed through the village of Tahkheta, a few hours distant from Mata, where they have lately erected a new and very pleasant appearing zayat, and where I was sorry to disappoint the people, who, it seemed, had expected we would spend the night there. But I had sawyers and coolies in our company, who are to be employed in repairing and altering the chapel at Mata, and are under pay; and I could not afford to lose a day, especially as it is very doubtful whether, with all our efforts, we shall do more than prepare the material this

year, and leave the rest to be done next season.

We arrived at the chapel about sunset, and there was a congregation of about thirty, who reside mostly in the houses near the zayats.

Chapel repaired—Importance of the station.

18.—With the aid of a few Karens, we had performed, when the evening set in, a pretty good day's work. A saw-pit had been erected, trees felled, logs placed upon the saw-pit, &c., one of them of the most durable wood in India, far heavier than oak or teak, and nearly as hard as *lignum vitæ*, measuring at the butt a little over three feet by two feet eight inches.

The chapel built here some fifteen or more years ago, has become somewhat dilapidated. The posts are still good, and will be, perhaps, a hundred years hence, but the sides and floor are of bamboo, and ever have been; of course they need occasional renewing, the cost of which, with the roof of leaves, falls pretty hard upon the present residents of the place, who are now few in number compared to what they were when the chapel was originally built. Many who fled from the cholera in 1836, have never since returned, though some of them live in the vicinity, and are only a few miles distant. Others have settled and created new villages, some eight miles, and some more than that, away from Mata, and of course have their own zayats to build and keep in repair.

This place being a central one, it seems very desirable the zayat should be kept in repair; for this is the place of all others in this region for a general gathering, whenever it is desirable. From this central point, the missionary may by water go east, or north or south, and find many villages of the Karens, some of which are wholly without schools or a single Christian convert.

Another reason for our repairing the zayat consists in the fact that many who once lived here are scattered in the jungle, and that others *wish* to scatter, and will do so unless they see we are

determined to keep up this place. The efforts at concentration have met with less success than was desirable. It is found that even the Karens who are hopefully converted, and many of them very good Christians, have old habits and predilections still clinging to them, and do not, nor can we suppose as yet they should, appreciate all the blessings of civilization and Christianity. There are too many who still prefer to wander in the jungles, shooting monkeys with poisoned arrows, rather than read the New Testament and other books they possess, whereby the mind could be improved, even if the body was deprived of a favorite delicacy.

Present state of Karen churches—Difficulties.

A few years since evangelical labor among the Karens was comparatively easy, as they had a disposition to listen to the gospel; partly from its novelty, but more, we would hope, from a real belief in the blessings it conveys. The day of the trial of their faith seems to have arrived, and many give cause for great anxiety on their account, lest they have only changed their views and practices, and not been really changed in heart. But we would not hastily judge; "man looketh on the outward appearance, but God looketh on the heart."

The faith and stability of the professed disciples in *this* region, have been sorely tried, and the ordeal is not wholly passed. Last year they were fearful of the smallpox; it was all around them, though very few took it or died with it. This year the cholera is on their borders, and they are fearful on that account. It is truly an uncommonly sickly season this year. Perhaps the whole truth is not told when it is said that every *third* person in all this region is ill or has just been ill with jungle fever. It has been the happiness of the writer to visit these regions almost annually for the last fifteen years, and he can safely say he has never known sickness so prevalent. As the disciple and the unbeliever are equally affected, the igno-

rant unbeliever is ready to exclaim, "Our nats protect us from sickness as much as does your God, and why should we not serve the one as well as the other?"

Again, there are difficulties of a more serious character this year than usual, among the disciples themselves, and of greater magnitude in proportion as the individuals implicated are influential. Many of these difficulties were known before our leaving home, and never has there been a time since the gospel was first proclaimed on these mountain sides, when more wisdom and grace were needed by those who visit these regions.

Religious services—Panic from sickness.

20. Lord's day.—The morning prayer meeting was pretty well attended. At the 10 o'clock service there were about 140 present, who were addressed from Rom. viii. 1. In the afternoon, collected a Bible-class, when over thirty were present, and as promising as could be expected. The pastor here, Ko-la-pau, was taken down with the prevailing fever to-day, and is laid aside from labor for the present.

26.—Our meetings have been continued during the week as usual, with a pretty fair attendance. Fevers are frightfully common. Two or three cases of cholera were reported in a village about a day's distance from here among the Shan Karens, none of whom are disciples; and they all fled to the jungles. In one case, a father and mother left a grown-up daughter in a nearly dry water-course without any aid, because she was attacked by the disease; and there she died, with none to see her die but the birds of the forest. The panic extended to the Christian village of Tahkheta, and to my disappointment they all fled also, and left their houses unoccupied. The village is only half a day distant from this place, and when we are here, many of the people usually come down for worship on the Sabbath.

27. Lord's day.—The attendance less to-day than is usual. No one from Tahkheta, and it is difficult to find where

the people have fled to, though it is said they are in the jungles, one family here and another there, as they fear to be together. This makes it very hard for those who are ill with fevers, as they are much neglected, and must, more or less, take care of themselves.

The people are being tried in one way and another, as they never were before, and we earnestly pray that these unpromising circumstances may all be overruled for their eternal good.

30.—Letters and periodicals reached us from America, and serve to enliven the monotony of jungle life.

31.—Br. Benjamin left us in order to return to town and make preparations for a removal of his residence to Mergui, in accordance with the tenor of letters received from Boston. He is desirous of going to Mergui immediately, to be ready for the schools in the rains, and could not remain here as long as I expect to.

Feb. 1.—Have felt symptoms of fever for several days; had unmistakable evidence of it to-day, and have been obliged to keep my cot. Am constrained to be my own physician and nurse, though the natives are kind and do what they can, so far as they know.

3. Lord's day.—A much better congregation to-day than any previous time this year. Addressed the people from 1 John, ii. 13. The people were very attentive, and I endeavored, though in much weakness, to impress upon them the worthlessness of the world and of the things that are in the world. In the afternoon a bible-class, as usual. About 4 o'clock there was a heavy thunder-shower, and the rain came down in torrents, so much so that, dry as the ground is, water surrounded the *zayat* and was ankle deep around the stairs.

Karen joinery.

9.—The week has passed without any very stirring incident. The sawyers have been at work as usual in the pit; some of them have fever, as well as the people here;—but to-day was completed a bona fide *board* table, with legs planed

and tenoned; and all the work of a Karen. It is a curiosity, as being the product of the jungle. It is twenty inches wide and three feet long;—so the old bamboo table has been set aside. These people have ingenuity, and can do some things well if they please; but like all eastern people they are very fickle. I am in hope, as there will be many little bits of boards, &c., left, as well as slabs from the saw-pit, some of the younger ones will try their skill in joinery. One man, at my recommendation, has already bought a pit-saw, and several have worked so much with the Burmans while here, that they can draw the saw up and down after a fashion, and will improve if they practise. Benches and tables, as well as bedsteads, would be a great improvement for Karens. We must not despise the day of small things. I have seen great improvements since I began to come into the jungle, but they are all inferior to those above mentioned.

10. Lord's day.—Meetings as usual, and far better attended. But fevers are fearfully prevalent. Two of the sawyers from town are ill with it to-day.

11.—The sawyers have completed their work, and the Karens have brought up and put on the chapel floor,—33 floor boards, ten inches wide and fifteen feet long, as well as some scantling and clapboards.

Covenant meetings—Gambling—Eclipse of the sun.

To-day commenced the covenant meeting preparatory to the communion. In the examination had to-day, one confessed that he had a few times been guilty of playing with dice for money, though he did not acknowledge it was sinful; if both parties were of the *same mind*, he said, it was only a contract, like a sale of goods, &c. As he has been in mission-schools more or less from his childhood with Mrs. Wade, and two years with Mr. Cross, it was not in me to believe he was so ignorant or so innocent as he wished to be thought, and after much conversation and instruction

on the matter it was left to be taken up again hereafter.

12.—Soon after noon the sun was eclipsed, and as the people had been forewarned and furnished with smoked glass, all had an opportunity of seeing it distinctly. Their old ideas of eclipses were connected with nats and nat worship, and they feel relieved to know there are none of those transactions taking place in the sun that tradition has told them of.

Evidence of progress—Aitee.

15.—As our covenant meetings are nearly over, it may not be amiss here to state that it is in these meetings, as well as by personal intercourse, we learn the state of the people as to their spiritual concerns. Though there are some who give us pain, and of whom we stand in doubt, there are many who show by their life and conversation, that they are growing in grace and making progress onward to glory. It is peculiarly gratifying to find some who express their minds in scripture language, and who, by repeated quotations, indicate that the word of God is read as well as meditated upon. Some said, apparently with feeling, that they often felt sad during the rains, because they were in their fields so far from the chapel that they could not attend worship on the Sabbath so often as they desired.

This evening we had an animated discourse from Aitee, once a student under Mr. Mason, and one of the most natural and eloquent speakers we have among the Karens. The death of his first wife, and his second marriage, have thrown him into the shade; as it is a custom with the Karens that whoever marries a daughter becomes a resident in the father's family; and his father-in-law unfortunately lives in a remote nook in the jungle. We have been making efforts for three years past to get him into another location, where he could be employed again as an assistant, but it has thus far been without success. There is some prospect, however, that he will

spend the next rains at Lauulu. God grant he may, and be made useful.

Examination of the school—Candidates for baptism.

This afternoon examined the school; though not as many pupils have attended the past year as before, good progress has been made, and several have learned to read. In arithmetic and geography there has been some advance, but there is room for much more. Many of the pupils have made proficiency in scripture history, and attained a pretty fair hand in writing.

16.—This morning examined several candidates for baptism, four of whom were received.

As not so many people have attended the meetings this year as had been usual, although we know very many are detained by fevers, it is thought best to appoint a committee of nine, who are to report next year in regard to absentees. In this way we hope to know better the state of the church, which is desirable; and also be able to make a report to the Association, which meets here next year.

During the covenant meetings, all those who had been led astray by playing with dice confessed their guilt, and none seemed disposed to ever practise the like again. We had made up our minds, (without any one knowing what we purposed,) that if any had gained money by this vice, however small the amount, he should make restitution; but on inquiry it was found that *every one* had lost, some half a rupee, some a quarter, and some a rupee or more. As but few had ever tried their fortune more than once, and all were apparently fully satisfied that the practice was sinful, and the act would not be repeated by them, the matter was dismissed.

After meeting I was laid upon my bed again by a return of fever, which racks my system with the strength of a giant. After sunset, made an effort, and an effort was necessary, to get up and take a little gentle exercise in walking;—as I have found by experi-

ence that I feel better for it, and have often recommended it to the natives under similar circumstances. I desired to show them that in this, at least, I practised as I preached. Was too ill to attend the evening meeting.

Sabbath services—Baptism and communion.

17. Lord's day.—At 9 A. M. preached to a congregation of about 200 from Ps. cxvi. 15; after which another candidate was examined and received; we then repaired to the banks of the Tenasserim, and the five new disciples were baptized.

In the afternoon, we assembled for the celebration of the Lord's Supper; 150 communicants present. It was a time to be remembered; seriousness and solemnity pervaded the assembly. Scenes that were transacted more than 1800 years ago were remembered, scenes that filled the angelic hosts with wonder and delight, and completed the work whereby man might be redeemed from ruin and made happy forever.

Letters of absentees.

Many who lived in sight of the chapel were prevented from attending our services by fevers in their own persons or families. As a specimen of the feelings of many who could not attend, a literal translation of two of the numerous letters sent into the church, is here given.

(1.) "As to me, I think in my mind my delinquencies are very many. And why? I eat and drink and sleep, and still forget God. And now I am ill with cough and fever, and cannot assemble with the church and teacher. Why? I am fatigued if I go down on the ground, and my eyes are dim; and more than this, two of my children are ill with fever, and I cannot even take care of them. Therefore I bear my sins, and put my mind in the hand of God. O, beloved brethren and sisters and teacher, pray to God for, and bear with me. I cannot this year come to the Lord's table. Do not forget me, but pray to our God for me.

"I, Tai-ka-mu, send this letter."

(2.) "As to me, brethren and sisters, and teacher, I look at my whole mind and my whole body very carefully, and find I am full of sin. And why? When I consider my words, my eating and drinking and sleeping, I come to the conclusion that I am all defiled with sin. Why? Sometimes I am impatient with my wife and child, and the ills of this world. As my mind is often thus, I think I am a great sinner, and more than this, last year I played once at a game of hazard. As to this, I then thought it was not wrong, but after considering I now think it is wicked. I now think I shall never sin any more in this manner. The teacher and some of the disciples say it is wrong, and I consent it is so, and have firmly resolved in my mind never to do so again. O, brethren and sisters and teacher, pardon me, and pray to God for me. Now I cannot assemble with you. Why? My wife and my daughter are very ill with fever. When you have the Lord's Supper do not forget me, but pray God to pardon and forgive my sins, O disciples and teacher.

"The letter of confession of A Mai."

Tahkheta School—Hot Springs—Temperature of Mata and Tavoy.

19.—Closed up matters to-day in the saw-pit, preparatory to a return to town. With my aid the Karen carpenter made another table to-day, and one considerably in advance of the other. They are both new things for the jungle.

20.—Left Mata for Tahkheta, a pleasant village, where we arrived a little before noon. There are more houses together here than in Mata, and this is an important village; the most of whose residents are members of the church at Mata. Examined the pupils in the school. There were only twelve pupils present, but they have made better progress than those of any other school I have examined for a long time. The progress in geography and arithmetic was very gratifying. In the evening, the chapel was well filled; the address from John iii. 36.

21.—On my way to town, as we stopped for refreshment, I went about ten minutes out of our road to visit the hot springs, near Lake Chin. Found them the hottest of any I have met with, the thermometer rising to 144 deg. Others, however, are still hotter, in the range of hot springs in the Mergui province.

22.—Arrived home and found Mrs. B. not very well, though probably not from disease but over-labor.

Having had a thermometer with me during a part of the time I was this season at Mata, three observations were made daily, beginning with Jan. 31, until the morning I left, Feb. 20. The highest at 6 A. M. was 72 deg., at noon 86 deg., and at 2 P. M. 88 deg.; the lowest at 6 A. M. 57 deg., at noon 75 deg., and at 2 P. M. 80 deg. The day of the eclipse of the sun, the thermometer at 6 A. M. was 59 deg., and at noon and 2 P. M. 82 deg. The mornings and evenings the past three years have been much warmer than in former years. No fires within this time have been found necessary for comfort, while formerly they were indispensable, as well as warm clothing. This change has not been confined to the jungle; but in Tavoy even, for the past three seasons, there has not been the cold weather in the usual months as formerly. Neither has the east wind been as strong or prevalent, nor the fogs as dense. There was, however, only one morning at Mata, while I was there this season, that was not foggy, and that morning there was a plentiful shower. The fogs there hang on longer than in most places; they are not fully off till 10, and sometimes 11 o'clock A. M.; the sun is rarely seen till 8 A. M.

LETTER OF MR. BENJAMIN.

Interesting visitor—Meetings at Kabin.

Mergui, May 25, 1850.—A few days after our arrival here, a head man of a

small community of Karens on King's Island called on me. He has in former years given the missionaries some encouragement, and an assistant, who proved rather inefficient, was at one time stationed in his village. But neither he nor any of his people made profession of religion nor learned to read. When I asked him if he was a Christian, the tears came to his eyes and he answered, "No, but almost one." He promised to send two of his children in to my school during the rains.

The next day, the 14th March, I visited Kabin. The people were not aware of my coming, and as soon as I was seen walking up from my boat to the zayat several women ran hastily and gladly to prepare the "Teacher's room" for my reception. The village wore an appearance of thrift and prosperity that I had not anticipated. The jungle was cleared away from the space around the zayat, and the ground under and before it swept clean. Good wide paths were cut from the seven or eight houses adjacent to the zayat, and from one house to another. And several fine areca groves, interspersed with jack, dorian, and plantain trees, showed that there were some here who expected to occupy permanently their present homes.

In the zayat, I was soon surrounded by the disciples, and among them the assistant stationed here—a young man with whose practical, good sense remarks, at the associational meeting at Pyee-khya, I had been highly pleased, came to welcome me. He gave a good account of the church. The pastor at Pyee-khya during a recent visit had baptized four individuals, and there were several inquirers. Some of the old excluded members had professed repentance, and two had quite recently been restored to the fellowship of the church.

I remained from Thursday until Monday, holding meetings every evening and three times on the Sabbath. The attendance varied from forty to sixty. Quite a number of the disciples were prevented from attending by sickness.

On Sabbath three men from a neighborhood of pagans several miles distant, came in.

One of the latter seemed to be in a very interesting state of mind. He said he wished to become a Christian, and had for several years refrained from drinking arrack, or engaging in any of the superstitious practices of his people. But he could not become a Christian immediately. He was compelled to take care of his father, who is an old man and a cripple—is bitterly opposed to the Christian religion, and will not on any account consent to live among the disciples. One of the evangelists who have been laboring in this region confirmed the young man's account of his father, and stated that the old man's pretended ground of hostility was, that his wife, although a disciple, had died. "The disciples," said he, "die as well as others. Therefore, if I become a disciple, I shall die; and if I do not become one I shall but die. I will therefore die in the service of Satan, as all my ancestors have done." The young man, however, seemed fully aware of the absurdity of his father's excuse. I told him he must by all means take care of his earthly parent, but that he should also remember that he has a Father in heaven whom he is bound to honor and obey.

Labors of native evangelists—Apostates.

I have mentioned the evangelists. Two young men connected with this church were sent out to labor in this capacity early in the season. They have visited a good many houses scattered over a large extent of territory, and preached Christ to both pagan and backslider. They report some as listening with interest to their message and others as openly opposing them. They found a few backsliders desirous to return to the bosom of the church, and brought a request from Mazau for a teacher to be stationed there during the rains. They seem to enter zealously upon their work. One of them, in particular, I found to be both skilful and

fearless, in exhorting the unconverted. In reply to the inquirer above referred to, who, when I at first asked him what he thought on the subject of religion, replied that he could not think; he said, "But, my brother, you must think. God has given you a mind to reflect and discern between good and evil, and you cannot help thinking. Now, on such an important subject as religion, you should be careful to think right."

In one of my walks I met a number of those who were excluded from the church about the time of the assistant Ee Pau's apostasy, and urged them to repent. Some seemed glad to see and hear a white teacher again, and others were in haste to get out of my sight. One man appeared quite serious, and stood gazing thoughtfully after me for some time after I left him. Several families of these apostates live near Ee Pau, several hours walk from Kabin. Some of them promise to repent when Ee Pau does! One of them came and made a very satisfactory confession during my stay at K.

The once substantial zayat at that place is fast going to decay, and cannot possibly last longer than through the present rainy season. The disciples do not feel able to build another as substantial as this. I told them to get the posts, etc. ready by the time of my next visit, and I would then see what could be done for them.

Visit to Mazau—Encouragements there.

I remained in Kabin over the Sabbath and returned to Mergui on Monday. The following Thursday, March 21, I left for Mazau, where I arrived early on Friday morning. I was escorted about fifteen minutes' walk along a wet and muddy path, to a solitary Karen house in the midst of untamed jungle. The male members of the family had gone to their field on the mountain side. Two little girls eight or ten years of age were in the house taking care of an infant, and, together with their charge, and the cats and dogs on the premises, were

not a little alarmed at the unusual apparition of a white face among them. A woman who was pounding paddy, back of the house, presently came in, and at first seemed either afraid or ashamed to come and speak with me. I however told her to fear nothing, and went up and familiarly shook hands with her. She soon became reassured, and during my stay gave me good ground to hope she is a Christian.

I learned upon inquiry that there are some half dozen families within two hours' walk, and that most of them desire to have a preacher stationed here during the rains. During my stay, I saw some twelve or fourteen of the old members of the church. It will be remembered that the whole church of twenty members at this place, were suspended some three or four years since. Not all of the number, it is to be hoped, must be given up as apostates. I felt, therefore, that the desire expressed by some of them for a preacher and teacher to be stationed among them during the rains, should be attended to, and immediately made arrangements for building a zayat. The male members of the family where I was staying, on their return from the field, cheerfully seconded my efforts, and by Saturday evening the materials were nearly all on the ground and the building was commenced. The new zayat will occupy a site only a few yards from that of the old one, of which there is scarcely a vestige remaining.

Our meetings were attended by from twelve to fifteen adults, and nearly as many children. Several professed to be penitent, and desirous to serve God hereafter. One of them, who was quite full of talk, and I feared nearly as full of arrack, went off to work for his employer—a Burman—on the Sabbath. Another, a very aged woman, said she wished to serve God, and would do so as long as the white teacher would visit them regularly. Three others, however, gave good evidence of their sincerity and of a real work of grace in their hearts.

However, I thought it inexpedient, under the circumstances, to restore any of them formally for the present.

Attempt to serve two masters.

I returned home on Monday. Since my return I have had a visit from Sau Ee Pau, who was esteemed the most valuable assistant in the province four years ago, but soon after put away his wife, took another woman with whom he still lives, and was excluded from the church. He is a very talented and influential man, and seems to be one of those restless spirits that are compelled by a necessity of their nature to be active, whether in the service of God or that of Satan. After his exclusion, he became a bitter and open enemy to religion, going among the Karens, both Christian and pagan, and exhorting them to beware of the missionaries, who had come among them only from selfish motives, and would soon take measures to get from the Karens the money they had spent in coming here, making books, etc. He came to me with strong expressions of sorrow for his course, and wound up a long confession by saying, "I now wish to serve God while I live, and die in his hands." But on being questioned with regard to his wife, he soon made it evident that he would make no change in his course. He did not love his wife, and could not live with her. He was living happily with his "new wife," had had children by her, and durst not say he would separate from her. He knew his course in this particular was contrary to the teaching of Christ, but he dared not promise to change. I told him that, by his own acknowledgment, he knew his duty, and must consent to do it, or he could not be Christ's disciple. His mistress had become to him a right eye, and it would be better for him to pluck out a right eye, that caused him to sin, than, having two eyes, to be cast into hell. I then gave him a copy of "Psalms," in Karen, and referred him to the 51st Psalm, as peculiarly expressive of the

feelings of a true penitent. It is mournful to see a man so gifted and well informed of his duty, deliberately resolving to disobey one of the commands of Christ. An instance like this, brings the supremacy of self into startling conflict with the authority of God, and forcibly illustrates the statement of the apostle, "He that offends in one point is guilty of all."

Among my visitors there has also been a professed inquirer, with whose appearance I was much pleased. But I learned subsequently what, from the fact of his relations being mostly disciples, I had not expected, that he has two wives. The Catholic priests had been laboring with him. "They drink a great deal of wine, and that is not good," was his objection to them as spiritual teachers. Perhaps, if they will admit him into their communion and allow him to keep his two wives, this objection may be overcome.

Sabbath congregations, schools, churches.

Every Sabbath we have a small congregation of those Karens who are in town on business, and those in our employ. Br. Brayton preaches to them in Pwo or I in Sgau, as those of the one or the other tribe preponderate. Recently, quite a number of the head men have been in to pay over the money collected for taxes.

I fear we shall have no schools here during the rains. On account of the prevalence of measles, very few if any Karens will come to stay any length of time unless compelled to do so. They have a dread of any contagious disease that amounts almost to superstition, and probably owes its origin in part to their former nat worship, which makes the nats the source of contagion.

The following is a tabular view of the churches, furnished me by the assistants in their reports made out at my request. They refer to the years 1849, '50.

	Baptized.	Restored.	Rec'd from other chs.	Excluded.	Pres. No.
Kabin,	4	2	3		54
Themboung,	2				23
Katay,	1			1	24
Total,					101

Schools are to be taught through the rainy season by the assistants at each of these places, and at Mazau. The two evangelists above referred to, will continue their labors among the unconverted. They seem to be quite usefully employed, and have sent me several very interesting journals.

ASSAM.

LETTER OF MR. BROWN.

Population of Assam.

The population of Assam has been estimated ordinarily at 1,500,000. (See p. 35 of this vol.) Some have computed it at less than a million. In one instance it has been put (by a typographical error, we are disposed to think,) as high as 10,000,000. This variety of estimates results in part from the little reliance to be placed on the returns of census. Repeated attempts have been made by government to effect an enumeration, but the native chiefs cannot be induced to send in true accounts. In the following communication, Mr. Brown suggests what he considers a more reliable mode of computation, on the ground of revenue. Admitting its correctness, the Assamese alone will number about 3,000,000, exclusive of the hill tribes. Mr. Brown says, April 29:—

Capt. Brodie, the magistrate at this place (Sibsagor), considers the whole population as less than a million. Robinson, in his Descriptive History, computed it from various sources at 800,000. I have long been convinced, however, that this was too low. He gave 90,000 for Nowgong; this was the estimate of former officers; but Capt. Butler estimates it at more than three times that sum. An officer with whom I was recently conversing, and who was formerly surveyor of this district, reckoning from the revenue on the rice lands, estimates the whole province at between three and four millions. The grounds of his estimate, I believe, are more correct than those of any other that has been made. The revenue of the province is 800,000 rupees. Nearly the whole of this comes from the rice lands;

which are taxed on an average rate of one rupee per poorah. A poorah is a little more than an acre; and from various inquiries of the natives I find that a poorah is reckoned to support about three persons, or two adults and two children. Rice is almost the only species of food used by the inhabitants; and the quantity grown is very nearly the same as that consumed, there being no exports or imports of this article worth mentioning. There is a large quantity of land belonging to the priests and temples; this may be set off against the gardens, opium tracts, and a few other inconsiderable sources of revenue. We may therefore put down the rice land at 800,000 poorahs. This, at four persons per poorah, would give 3,200,000 as the population of the plains.

It is impossible to make an estimate of the hill tribes. These pay no revenue, and but a small part of their country has been visited by Europeans. It is supposed they are less in number than the Assamese; two millions would probably be a high estimate. On the whole, I see no reason for supposing that this province contains over five millions in all.

The population of eastern countries is generally exaggerated.

LETTER OF MR. STODDARD.

Small pox in the Orphan Institution.

Nowgong, July 18, 1850.—Since my last date to you we have been greatly

afflicted with that terrible scourge, the small pox. It broke out in the middle of May, and we have not seen a well day in the school since; but hope it is now spent for this season, as we have had no new cases lately, and the lad last taken is getting about. Eight of the orphan children and our little daughter of three months have passed through this fearful disease. Some had the mildest form, which is dreadful; others had it in its very worst form. The weather being hot increased its violence. We had heard of the small pox and knew that it must be a dreadful disease, but a correct idea of its character cannot be formed without beholding it. We gave up all hope of some of our lads for many days, and thought it must be impossible for them to survive, short of a miracle; but the Lord has been gracious and merciful to us, and every life has been spared. It was necessary for us to be with the sick more or less, night and day, and we all suffered some by prolonged watchings and anxiety. I had a slight attack of fever, but am happy to say that br. Däuble, Mrs. Stoddard, the babe, and myself are quite well at present. Dear br. Däuble has rendered us and the school the most valuable service during these two months of trial and affliction. His kindness and attention to the poor children, even in the most trying hour, were unbounded.

We are happy, contented, rejoicing in God; and trying, in a feeble manner, to do something for his glory.

OTHER BENEVOLENT INSTITUTIONS.

RELIGIOUS TRACT SOCIETY, LONDON.

The fifty-first annual report of this society states the issues of publications for the last year at 19,245,441, being an increase of 1,021,486 beyond the year

preceding. Total circulation of books and tracts in 110 languages, including the issues of affiliated societies in foreign lands, about 524,000,000. Of this amount, 3,133,165 were for Great Britain and Ireland. There has been an

unusual demand for the Society's publications in Scotland. In Ireland, 388,672 tracts and juvenile publications have been distributed, being an increase of 46,000 over the issues of last year. The people manifest no indisposition to receive religious publications, but in some places take them gladly.

Among the special objects are mentioned, prize Essays by working men on the "Temporal Advantages of the Sabbath day." These have had an encouraging circulation, and 67,400 have been issued gratuitously. About 18,000 copies of "Lectures to Young Men" have been put in circulation, and the committee have prepared small but well-selected libraries for seamen. They have also prepared a series of libraries for servants, of which 500 sets were sold in four

months after the announcement of the plan.

The new publications of the year were 198,—twenty-five tracts, and the residue distributed under the heads, "School Series," "Biography," "Divinity and General Literature," and "Works for the Young."

The total receipts of the year, including the balance of 1849, amounted to £61,327, 8s. 8d., being an increase on the past year of £1,832. Of this sum, £46,198, 16s. 8d. was from sales of the Society's publications. The gratuitous issues amounted to £8,150, 8s. 6d. The Society's benevolent income for fifty years has been £174,167, 8s. 4d., the whole of which, and more than £2,000 beyond, has been expended in gratuitous operations, without any deduction for agency.

MISCELLANY.

ON THE RETURN OF MISSIONARIES.

When a missionary goes abroad, especially if his destination be to one of the eastern missions—in China, Siam, or India, he goes with the desire and expectation of spending his life in the service of the church among the heathen. He believes himself to be moved and called to this work by the Holy Spirit. By the leadings of Providence, an open door is set before him. By the church, he is accepted, and sent forth and supported. He goes forth willingly, though it may be with inexpressible feelings of grief at parting with friends, and going out of the hallowed circle of Christian society to take up his abode in a land of darkness and spiritual death. Yet he goes forth willingly, and not by compulsion or constraint; his is a purely volunteer service; the only constraint he feels, is that of the love of Christ, and a sense of duty to him as his gracious Lord. And it is his earnest desire that he may be enabled to devote the best energies of his life to the promotion of the Redeemer's kingdom among the heathen. This is his solemn purpose, his most sacred desire.

It is a purpose fortified by the strongest reasons. The lowest of these is the expense involved in his outfit and passage to the mission field, which would seem to have been incurred in vain if he leave it. Far higher considerations are those which bind the conscience of every true minister of the gospel, which would keep any faithful ambassador of Christ at his post, if he found himself connected with a vast community of ignorant, depraved, perishing people, requiring the gospel as their greatest need, and having no one but himself to make known unto them the way of life. If a godly, Christ-like minister would hesitate long before leaving such a congregation in this country, supposing such a one to be found any where in all our borders, how much more must the true-hearted missionary grieve at the thought of withdrawing from his work for Christ among the heathen. Our three missionary brethren, who are the only ministers of the gospel among four millions of Pagans, Mohammedans, and Sikhs in the Panjâb, could not, we are sure, contemplate the prospect of leaving their work, without having many a sleepless night—without feelings of sorrow which only

those placed like themselves could understand. Their sense of obligation to the Redeemer, who has sent them to this work, and their feelings of gratitude to him who has counted them worthy, putting them in the ministry; their deep compassion for the poor, dying multitudes around them, whose perishing condition is daily before their minds and pressing heavily on their hearts; their hope of becoming instruments in the hands of God, in the salvation of them that are ready to perish; their interest in the various methods and means employed by them to lead their heathen neighbors to the Saviour; their concern for particular families and individuals, with whom they have become personally and perhaps intimately acquainted; their raised expectation of seeing some young men of promise introduced into the holy ministry; their overflowing joy and tenderness in view of the Christian walk or the happy death of those who have been converted unto God through their labors;—these things and others, growing with their greater knowledge of the native language, and making them more influential as ministers of good to the heathen in a precise ratio to the length of their residence among them, all combine to make their ministerial life every year more inseparable from their missionary work. None but the strongest and plainest reasons ought to take such men from their work, even though it were but for a brief period. No other reasons would satisfy their own hearts, in view of leaving such a sphere of duty.

With these things premised, we have yet no doubt that, in the light furnished by the developments of Divine Providence, some men ought to leave the missionary field altogether; while others, if not all, would eventually render greater service to the heathen by a temporary return to their native country.

There are, undoubtedly, conclusive reasons for the return of some missionaries. A man may find after trial that he cannot acquire the language of the people to whom he has been sent, and then he will be but a barbarian unto them. It is not every man who can learn a foreign tongue. The want of this talent may be but a slight disqualification for many kinds of duty in the sacred office, but in a missionary it is the most serious defect. Our foreign Committees can commonly guard against the mistake of appointing any one as a missionary, who is not likely to make this first attainment; and yet they are not infallible,

and they must greatly rely on the recommendations of those who are best acquainted with the missionary candidate, but whose judgment on this point may prove erroneous. So important is this acquirement to usefulness, under the ordinary conditions of missionary life, that it should be a matter clearly understood, if not expressly stipulated, that no man should continue in the foreign field, who did not within a reasonable period acquire the ability to speak the language of the natives, and this both correctly and fluently. We refer not to excepted cases, occurring under peculiar circumstances, but to the general rule; and its application, whenever called for, would clearly decide the question of a missionary's returning home, inasmuch as the same deficiency would commonly prevent his engaging abroad in any other kind of ministerial duty.

The most frequent cause of the return of missionaries is the failure of health, sometimes of their own, and sometimes of their families. If we are correctly informed, this has been the sole reason for the return of missionaries connected with our own Board, in all but two or three instances. And we presume that the experience of other missionary institutions is not different from this.

It may not be apparent, at first view, why missionaries should leave their fields of labor for this cause. Why may they not use the best means of recovery within their reach, and then calmly commit the issue to the disposal of God, like their brethren at home when called to suffer sickness? The answer to this fair question hinges on the difference between the cases; though even at home a removal from a northern to a southern State, or a winter spent in the West Indies, is often advisable as a means of saving or prolonging life.

We are no advocates, however, of missionaries coming home for illness of a slight nature or of a temporary kind; nor are we aware that such instances have occurred in connection with our missions. We do not advocate, moreover, the return of missionaries whose health is impaired, if, with little prospect of restoration at home, they could yet pursue certain kinds of labor usefully abroad. A man of dyspeptic or consumptive habit, for example, might receive injury rather than benefit by returning; and even if he could hope for some degree of advantage to his health by the change, we should doubt the expediency of his leaving a post where he might be very

useful though having but a moderate measure of strength. Neither would we think it expedient for missionaries to seek a change of climate, where there was little hope of recovery or of prolonging life for years. How melancholy the lot of those amongst ourselves often, who are induced to leave the comforts of home, while laboring under fatal disease, to spend a winter at Havana, with the almost certain prospect of dying among strangers! "May you die among your friends," is the beautiful prayer of friends for each other in the East. And this feeling may sometimes have an undue weight with a suffering missionary family, leading them to long for their early home, and its beloved friends to minister around their dying bed, forgetting that Jesus and his angels are present as well in India as in America, and that the flight of the soul to heaven is not longer nor more difficult from the waters of Chapoo Bay than from the most favored spot in any Christian land. Still farther, we are convinced that cases may occur, in which it is the duty of the members of a missionary's family to consent to a separation for a season; the afflicted wife or child, if suitable protection and comfort can be obtained, while seeking to renew health in a distant land, may leave the missionary at his work. It is a painful trial to both parties. But it is one which has been encountered by many, who have not their faith and hope for enduring it. And it is one which some of our own missionaries have not refused to meet.

But the question recurs, Why should a missionary leave his field of labor at all for the sake of impaired health? Why not remain at his post, and there exemplify the power of religion under disease, imparting patience, resignation, confidence in God, and other graces, which the poor heathen have never been taught by their own religious teachers to practice, and the exemplifying of which may greatly commend the religion of Jesus to their affections? As to this, the missionary will have many an opportunity of showing in his conduct the greater virtues of his religion, and its power to give him support and consolation. Death will enter the missionary circle. Trials must be daily endured by its members. But as to the general question, it can be answered in a few words.

It may be viewed as a question of economy, and commonly it will be found that it costs far less for the Board to defray the expenses of the invalid missionary's return, than of his support in the

foreign field while incapacitated for his work. Some men, anxious to continue at their post, have remained for a period of two or three years after the failure of their health, unable to prosecute their work, and thereby have unavoidably subjected the missionary boards to a much heavier expenditure than would have carried them to their native land. In all chronic diseases, and in constitutional complaints likely to prove of long continuance, a wise economy would dictate the return of the missionary as soon as evidences of permanent illness are clearly established. A missionary without health, in most cases, is not only unfitted for his own work, but he is a heavy burden on his associates. They may be very willing and indeed most anxious to promote his comfort, but their attendance on his wants is given at the expense of other pressing engagements.

The question may be answered on higher grounds, those of the missionary's usefulness. He hopes to regain strength enough to return to his missionary field; this is his first desire. If this may not be granted, then his hope is, that he may serve the Board in some other department of labor. The results verify both, in cases of different persons.

While these things cannot be gained, there may remain a feeling of doubt whether sufficient caution is exercised by our Executive and Prudential Committees, in the appointment of those only whose prospect of health is decidedly good; and also a feeling of apprehension, whether missionaries have not themselves been too precipitate in resolving to leave their work. These doubts lie on the surface of the matter; they are among the first things to occur to the mind, in looking at this question. But a closer view of the subject presents different and deeper considerations, which tend to guard both the Committees and the missionaries from injudicious action. To the former, every motive of kindness to the missionary candidate and of consideration for his relations and friends, of regard for the confidence of the churches, of concern for the responsible work entrusted to their charge, enforces the exercise of all possible caution in the appointment of missionaries. The risk of mistakes in this matter cannot be lightly incurred by conscientious men. Nor are they likely to be made. A large amount of knowledge and experience is gradually acquired by our missionary officers on this subject, which is fully and anxiously brought to bear on the case of each

applicant for the foreign work,—especially if the field of labor is in a tropical climate. Yet, in despite of the best care, it will often be found that persons go abroad whose constitutions are unfitted for their new homes. Nor is this confined to the histories of missionaries. All the caution of the most thorough medical examiners, fortified by every advantage in the immense establishments of the East India Company, does not prevent hundreds of soldiers being sent to India, who go there but to die, or to live but a short time. And to take another example from the same source, the death of scores of British officers does not check for a day the purpose of conquest. More men of distinction and of high social rank fell in the battles with the Sikhs than the American churches have ever sent as missionaries to India—each man mourned over by as wide a circle of personal friends as probably watch the career of any beloved missionary office-bearer in our foreign service. When their hopes are disappointed, our missionary committees will seldom have any reason for regretting their want of care in this matter; but they may often have to say, of the fall of laborers abroad as well as at home, “Even so, Father! for so it seemed good in thy sight.”

As to the missionaries themselves, the whole matter may, in one view of it, be put in a nut-shell. A true missionary, one really worthy of being supported by the church, will never leave his work while he can help it. If he be unworthy to labor as a missionary, of course the sooner he returns from the work the better. In another view of the matter, however, it is very difficult to convey an adequate idea of the feelings of disappointment and sorrow with which the missionary has at last to resolve on going home. The desires, and hopes, and plans of years resist this measure. The crowds of heathen round about him, by their madness after their idols and their ignorance of the way of life, make the most impressive appeals to every gracious feeling in his heart, not to leave them to die. His few brethren at the mission station, deeply sympathizing with him, and trying to support his faith and their own by speaking of the promises, are yet disheartened at the threatened reduction of their small number; and their mingled tears often sway their judgment, and lead to his staying long after he should have taken his departure. The apprehension that the churches at home may not feel satisfied with the reasons of his return; the persuasion

that many will stand in doubt of his integrity, or will give him credit only for being fickle-minded; and still more, the fear that the cause of missions itself, which he loves in the depth of his heart, will be injured by “so many missionaries returning;”—these things will often prey keenly on a sensitive nature, and may prevent that course being followed, which the ablest medical advisers recommend as indispensable, which his missionary brethren cordially approve, and which his own best judgment dictates.

In this matter, a man must throw himself upon God and the church. Let him do what he honestly believes to be his duty, and leave the consequences of his decision, first to the judgment of his all-seeing and all-gracious Father, and then to the candor and intelligence of the people of God. The end will be peace in his own mind, and no injury to the missionary cause. He may regret that he has not been permitted to continue in his chosen work, and may feel deeply humble under a conviction that he is not worthy of it; but the desire of it was in his heart, and this God will graciously accept. For the rest, what he knows not now, he hopes to know hereafter.—*Princeton Review.*

SEPARATION OF MISSIONARIES FROM THEIR CHILDREN.

It seems to be an unavoidable necessity that the children of missionaries in most heathen countries should be sent to a Christian land for their education, and in most cases for their permanent home. However wanting in parental affection it may appear to send away to a distant land, to dwell among strangers, the tender lambs of the flock, yet it is quite certain that no other principle than that same parental affection, with its depth penetrated and its warmth vivified by Christian feeling, would ever lead our missionary friends to consenting to make this greatest sacrifice of all. It is because they see and feel that it is essential to the temporal and spiritual well-being of their beloved children that they send them to their fathers' home. In many heathen countries they cannot be so educated as at all to satisfy the judgment or the heart of a European or American Christian; it is with the greatest difficulty they can be saved from the contamination of a heathen example, the deadly blasts

of a heathen atmosphere. It is almost impossible, moreover, indeed in the great majority of cases in India or China, it is quite impossible to procure fitting employment for them when they grow up. The duty is plain, though it be inexpressibly painful, to part with them for their good—commending them to their covenant-keeping God. It is a duty which has blanched many a mother's cheek, and unnerved the heart of strong men. It is a duty which an affectionate parent could perform only under the strongest convictions. Happy for such a parent—twice happy for the missionary mother, if, when the last kiss has been given to the little ones on the beach, and the last look is taken of their dimly seen forms on the ship, she can say as she turns to her desolate home, in the heart-moving words of Mrs. Comstock, on the shores of Burmah: "O Saviour! I do this for thee."—*Princeton Review*.

THE WRITTEN WORD BLESSED.

The following, from the London Baptist Magazine, is a pleasing instance of the power of divine truth, communicated through the written as well as the spoken word, to convince and subdue. The bible and tract outstrip the missionary, and labor where he cannot go. It is thus that the printing press becomes, not a substitute for the living preacher, but his efficient helper, not seldom sending messengers before his face to prepare his way. The extracts are from the journal of Rev. J. Thompson, who has been recently removed from his labors in India to his heavenly rest.

AN AGED SIKH.

A very aged Sikh, from Jumbu, perhaps the oldest man at the fair, with a venerable snow-white beard, came in the crowd this afternoon, and stated aloud, that ten years ago he had received a book at Hurdwar, had read it through, and understood from it that the kingdom of Jesus was to extend everywhere, and now beheld in the territorial conquests of the followers of Jesus such declarations being fulfilled, and was from conviction prepared to believe in him. Then declaring that in coming to Hurdwar this year he had only washed his body (rubbing significantly his arms and legs), and placing his hand on his breast, he said, "I now want a book to wash my heart. I have read that Jesus can forgive a hundred sins,"—

here I interrupted him, and said, "a thousand sins, many thousands of sins, sins unnumbered that we may bring to him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." He looked around on the assembled crowd, and added, "I have much to say to you, and will see you again to-morrow."

He repeats his visit.

The very aged Sikh from Jumbu came twice to me to-day, and again professed to believe in Jesus the Messiah, who he expects will sway his sceptre over all this land, and forgive the sins of all people. I asked him if he was aware that he would have to separate himself from all his family and relations, or forsake them; he instantly replied, "All will follow me." The old man has four sons, of whom two are in lucrative situations under Rajah Golab Sing. I begin to fear this man is laboring under some mistake as to his views in wishing to become or profess himself a Christian. With the purification of his heart from sin, and pardon of all his transgressions, he has evidently other objects in view, not warranted by the books he has read for the last twelve years, but in perfect keeping with native ideas as to the worldly advantages derivable from a profession of Christianity. Whether he has been dissuaded from the step, or it is a result of second thoughts, he now has no intention to go to Delhi, but still talks before crowds of his countrymen, of his intention to become a follower of Christ. His youngest son, a lad of sixteen, accompanied him to-day. He has promised to visit me to-morrow also.

Third visit.

I have again seen the very aged Sikh of Jumbu: his name is Guruprusad. He says with reference to the almighty power of Jesus to heal diseases of the body and mind, that one of his sons had long been beside himself from some cause or other, but on his application to Jesus by long-continued and earnest prayer, that he would be pleased to heal him, his mental calamity was taken away, and he was restored to perfect sanity. Guruprusad says, Lahore was full of sin, and the Sirdars were very wicked characters, and the British did right to take it: but, he asks, "Why have you not built a temple to worship Jesus in at Lahore?" This aged man had taken the Scriptures twelve years ago at Gurhmukteshwar. He has de-

sired me to consider him as a pukka or firm believer in our blessed Redeemer, who will not cease to believe in him, and hope in him to the last. He still talked, at parting, of coming to Delhi, when God should permit, and he be enabled to bring some merchandise with him, as a means of support for himself and attendants. The time, he said, he could not take upon himself to fix, but hoped God might enable him to accomplish his wish.

Enlightened views.

Among the many things that Gurusad said, indicative of his acquaintance with Christian writings, was his firm belief that, as Messiah's knowledge should extend among men, especially those engaged in wars, and disposed to them, "they would turn their swords into p'oughshares, and their spears into pruning-hooks," and cease thenceforward to fight. How deeply imbued is this aged Khettri's mind with the main truths of God's word, and what a gratifying instance of a self-taught man in the word of God, unless we may refer the teaching to that power of which it is said, "And they shall be all taught of God." This conclusion we are the more encouraged to draw from the fact that all that the man has learnt from the word of God appears to centre in Christ: every thing leads him to believe in Jesus as his Saviour; every thing prophetic is referred to the Saviour; all the kingdoms and states of this land are to be subjected to him; and he is to be the one Lord over all. This aged man has certainly read the word of God with good effect, even to the bringing of himself, as we cannot but hope, to Christ. In heart and purpose he has been brought, in practice he remains to be brought. If, however, the purpose of man should fail to make him an acquisition to the visible church, the determination of God, it is joyful to think, must stand, viz., "He that calleth on the name of the Lord shall be saved;" and this we cannot allow ourselves to doubt, will be the lot of the individual in question, as of every one that by faith calls on the name of the Lord Jesus for salvation.

Society, showed in a forcible manner the facilities for bible and tract distribution, and the opportunities for reading tracts in China.

Facilities for Tract Distribution.

The Chinese language presents the utmost facility for the exertions of this Society, with its 80,000 characters, spoken by *four hundred millions* of our fellow-men. Though there are different dialects, yet the written language is the same throughout the empire. This is not properly understood. There are seventeen provinces, the population of them being as great as many of our European kingdoms. The written language is the same throughout the empire, but these characters are called by different names in the various provinces. The character for the article *tea* is a rude picture of the tea-plant. The word is sounded differently in the different provinces. Thus you might bring seventeen men, place them together, and request one to read it: he would do so, but it would be in his own mother tongue, and not one of the other sixteen would understand him. It might pass the round, each would read it, but none of the others would comprehend him. The best illustration I can give is that furnished by the figures employed in arithmetic. These are used in the principal parts of Europe. If you bring men together and place before them the figures, they would be understood, but each would call the number by a different name. Dr. Morrison said he believed that two-thirds, if not three-fourths, of the adult Chinese were able to read; but on the lowest calculation there must be something like from one hundred and twenty to one hundred and fifty millions of readers in China. If that be the truth, we have more persons using the Chinese language than all others put together. Take also another fact: the cost of labor is trifling; books may be produced at so low a cost in China, that you can print a translation of the Testament for twopence three farthings. We have a beautiful translation of Dick's "Solar System," with diagrams, that is sold for one penny sterling. Shanghai is one of the five ports open to commercial intercourse. The resident population is not more than 200,000, but we have sometimes an influx of strangers from all parts of the empire, making a population of 600,000. I have never seen so truly a mercantile city as Shanghai. In this populous place we have thirty district

TRACT DISTRIBUTION IN CHINA.

Rev. W. Farebrother, of the London Missionary Society, in an address at the last anniversary of the London Religious Tract

congregations in each week, and after the service is over we distribute tracts. Those who come from every part of the empire carry them to the interior, or to the Archipelago of the East. We were one day sitting in the house—we had been making it a matter of earnest prayer that God's blessing might rest on our labors—we saw a fine intelligent young man, walking backwards and forwards in front of our dwelling. Supposing he might have listened to a sermon and wanted an explanation, we asked him to come in. We gave him tea according to Chinese custom, and requested him to be seated. He told us that he came from a great city in the interior, and said, "I have found a little book there which contains something more sublime than anything I have found elsewhere. I was told this was printed at Shanghai. I have travelled here, and after great difficulty I have discovered the house where you dwell. Did you print that tract?" We saw that it was one of our publications, and attempted to explain the truths it contained. Night after night, when the toils of the day were over, that young man came to listen to the exposition of Scripture. It was most delightful to see how his powerful and educated mind grasped one truth of religion after another; and at length he went back carrying with him tracts and portions of the Scriptures. We do not doubt the piety of that young man.

Opportunities for reading tracts.

The great cities are filled with readers; but, as in our own land, a vast number of the books that issue from the press are decidedly of an infidel and dangerous character. Passing through the streets at night you see the male population spending their evenings in the tea-shops. The wealthier classes have large and beautiful places, where tea is served up splendidly. There are richly ornamented tables, and four gentlemen sit at each. We frequently find at the end of the room a man, with a clear and distinct voice, who reads some Chinese novel. When he comes to the plot of the story he folds up his book, puts it under his arm, and says, "If you do not pay me for my trouble, I shall go away." They then make a collection instantly. He says, "That does not pay me, you must make another collection;" and when he has got as much as he desires, he finishes his story. We were one night passing along Shanghai, and saw one of our native converts reading a book. We listened; we thought, surely he is not reading a novel. What was it? It was our Lord's Sermon on the Mount, which he was explaining to the people. We caught the idea, and sent this man to the tea-shop with tracts; and there, night after night, you will find him reading one of your interesting tracts; and when it is finished, he distributes a few copies to the more respectable class around him.

AMERICAN BAPTIST MISSIONARY UNION.

EMBARKATION OF MISSIONARIES.

Rev. Benjamin C. Thomas, a recent graduate of Newton Theological Institution, and Mrs. Charlotte Bachelor Thomas, embarked on the 17th of October, in the ship *Soldan*, Capt. Plummer, for Calcutta. Mr. Thomas is designated for the Karen mission at Tavoy, and was ordained in this city, on the 13th of October, in the meeting-house of the Harvard-street Baptist church, of which, both himself and his wife were members. Miss L. Crawford, of the Freewill Baptist Mission to Orissa, accompanied them. Religious services were held on board, prayer being offered by Rev. Dr. Church.

DONATIONS.

RECEIVED IN OCTOBER, 1850.

Maine.

Jonesboro', ch.	5.18
Warren, ch., D. McCallum tr., mon. con.	45.00
Penobscot. For. Miss. Soc., J. C. White tr., viz., Bangor, 1 ch. Sab. sch., to educate a child in Assam Orph. sch., named Howard M. Trask, as follows: E. Trask's class 11; James Bradbury's do.	2 40;
Charleston, ch. and soc.	12.89;
Mrs. Herrick 50 cts.; Hodsdon, Sab. school 3.75; Fem. For. Miss. Soc. 4.27; Corinth, Fem. For. Miss. Soc. 12; Levant, ch.	

10; Enfield, Miss. Soc. 5.50; Juv. Miss. Soc. 7.74; Patten, Fem. For. Miss. Soc. 8.25; Hampden, 1 ch. 7; Carmel, ch. 1; Hartland, James Stewart 1; T. Allen Stetson 1; Bangor, 2d ch. 27; Old Town, ch. 6.25	120.55
Eastport, Washington St. ch. 88.75; Juv. Miss. Soc. 11.25, to cons. Samuel R. Byram L. M.; Lubec, 1 ch. 4.30; 2d ch. 6.43; Calais, Mr. Kelley 2; Cherryfield, Mrs. Lydia Hutchinson 2; Mrs. M. S. Johnson 1; Mrs. Small 75 cts.; Coll. at Washington Asso. 12.95	129.43
Damariscotta Asso., B. W. Plummer tr., 26; Damariscotta, ch. Rufus Flye tr., 11; China, 1 ch. 15; Waldo Asso., (of which 5 is from B. D. White of Vassalboro', and 25 from J. T. Hunnewell of China,) 47.33; China, two daughters of Rev. Mr. Shaw, 30 cts.; per Rev. J. M. Haswell,	99.63
Dexter, Levi Morrill	40.00
Weld, Sarah Holt	3.00
Rockland, Fem. Miss. Soc., Lucy A. Sleeper tr.,	15.52
	458.31

New Hampshire.

Manchester, "a friend"	5.00
Hampton Falls, ch., Richard Dodge tr.,	19.34
	24.34

Vermont.

Berkshire, Homer Smith 5; Panton, ch. 3; Lamoille Asso. coll. 18.50; Elizabeth Mumford 1; Laura Work 1; Johnson, Fem. Miss. Soc. 12; Enosburg Falls, ch. 2.50; Mary Kingsley 25 cts.; Jericho, 1 ch. 4.33; Coll. at Congregational ch. Enosburg, 10.30; Coll. at Congregational ch. Burlington, 23; per Rev. J. M. Haswell,	80.88
Fairfax, I. D. Farnsworth	10.00
	90.88

Massachusetts.

A friend to missions	1,015.22
Taunton Asso., S. L. French tr., Rehoboth, ch. 15; Dighton, ch. 2.50; Seekonk, ch., Fem. Miss. Soc. 16; Rev. J. Kelly 2; Mrs. Sarah Kelly 1; A friend of missions 1	37.50
Conway, Sab. sch., D. Maynard tr.,	2.25
Lynn, ch., to cons. Miss Ruth Child L. M.	150.00
Boston, E. D. Everett 5; a friend 1; Charles St. ch., mon. con. 13.70; Bowdoin Square Board Benevolent Operations, W. C. Reed tr.,	

100; Washington St. Sab. sch. 6.36; Baldwin Place Sab. sch., Joseph Sawyer tr., 36.34; First ch. (of which 75 is for support of Rev. F. Mason, and 25 for Mr. Oncken,) 100; Rowe St. ch., Jesse Stone 5	267.40
South Yarmouth, a friend to missions	6.00
New Bedford, S. R. C.	15.00
Seekonk, ch. 50; Tewksbury, ch. 24; Rowley, ch. 19.90; Wenham, ch. 22.88; Georgetown, ch. 11.44; Marblehead, ch. 8; a friend 5; Pulpit supplies 32; per Rev. J. W. Eaton, agent,	173.22
Worcester Asso., (of which 100 is from Webster ch. to cons. Rev. Joseph Thayer L. M.) 191.66; Worcester, 1 ch. 61; Fem. Charitable Soc. 22; Mrs. Lucretia Goddard 16; S. D. 1; United mon. con. 27.07	318.73
North Attleboro', ch., Mrs. Mary E. Arnold, for support of a child in Assam Orph. school,	25.00
Old Colony Asso., John Colamore tr.,	117.03
Barnstable Asso., George Lovell tr.,	100.00
Plymouth, Ladies For. Miss. Soc.	25.00
Salem Asso., M. Shepard tr., viz., Newburyport, Green St. ch. 15; Beverly, 1 ch. (of which 30 is from Ladies Miss. Circle for Maulmain Bur. Miss.) 89; 2d ch., mon. con. 22.94; Subscriptions, 47.10; Sab. sch. 11; Haverhill, 1 ch., A. W. Hammond, for sup. of a native preacher, 30; 2d ch. 2; North Reading, ch. 8.53; Salisbury and Amesbury, mon. con. 56.24; Fem. For. Miss. Soc. 22; Penny colls. 30; Coll. (of which 1 is for German Miss.) 18.76, to cons. Stephen Woodman L. M.; Chelmsford, Central ch. children's colls., 2.56; mon. con. 55.44; Georgetown, ch. 20.25; Marblehead, (of which 21 is from the Fem. F. M. Soc.) 31.14; Wenham, ch. 14.50; Danvers, 1 ch. 32.40; Salem, 1st ch. (of which 5 is from Mrs. Farnham, and 2.50 "from the mother of the late M. A. Brown,") 163.85	760.84
Gloucester, ch. 83.13	
East Dedham, ch., H. G. Smith tr.,	25.00
Fiskdale, Sturbridge Sab. sch. Juv. Miss. Soc., Harriet Richardson sec., for sup. of a Karen scholar in Miss Vinton's Normal school, named John Phillips,	12.00
Foxboro', Fem. Miss. Soc., Miss Mary Greenwood tr.,	12.35
	3,062.54

Rhode Island.

Fruit Hill, ch. 14; Quidnesset, a friend 50 cts.; Exeter, a lad 22 cts.; per Rev. J. W. Eaton, agent,	14.72
R. I. State Conv., V. J. Bates tr., Providence, 1 ch., a friend, to cons. Miss Mary A. Round and Miss Ann F. Brown L. M. 200; a friend, to cons. Miss Mary Cunningham L. M., 100	300.00
	<hr/> 314.72

New York.

Franklin Asso., William Stilson tr., 18.44; Warren A. Ward 5; Miss L. Robbins 1; Groton, friends 6.50; Gouverneur, Fem. Miss. Soc. 7; Troopsburgh, Rev. E. Murdock 4	41.94
Mrs. E. Buck 1; Solon, 2.12; Mrs. Clarissa Peck 1; Miss Sally Peck 38 cts.; Allen Newton 1	5.50
Chenango Asso., C. York tr., viz., Smithville, ch. 2.53; Oxford and Green, 7.59; South Otselic, 12; Linklean, 4; Stephen Gale 2; Adeline Brown 2; Coll. at annual meeting 15.20	45.32
Willis Forbes 1; Dryden, 2.75	3.75
Madison Asso., W. Coolidge tr.,	14.76
Truxton, ch.	5.00
Cayuga Asso., Z. Mason tr., viz., Venice, 19.57; Cato, ch. 32.25; Sennett, ch. 33.50; Weedsport, ch. 15.50; Fleming, ch. 7.75; Skeneateles, ch. 6; Rev. Amasa Smith 1; Mrs. Ralph Hall 33 cts.; S. Weed 2; Auburn, ch. 27.10; Ladies' Benev. Soc. 23; Mrs. Newell 50 cts.; Curtis Coe 6.33; Col. at annual meeting 27, to cons. Rev. Andrew W. Valentine and Curtis Coe L. M.,	201.83
Bristol, Rev. Solomon Goodell	5.00
per Rev. Alfred Bennett, agent,	323.10
Gilbertsville, Sab. school	2.00
Greenfield, Stephen D. Williams 1; Bedford, ch. 4; For. Miss. Soc. 20; Union Asso. 48.11; Stephentown Asso., — Douglass tr., 65.27; Mrs. A. Lewis 1.50; Westerlo, ch. 18.85; Females 3.38; Rensselaerville Asso., Peter Tinklepaugh tr.,	

121.55; A. Griffin, former treasurer of do., 5.56; Knox, C. Seabury 1; Dutchess Asso., J. K. Mead tr., 88.13; W. I. Thompson 2, to cons. Rev. R. F. Parrshall and Rev. David Morris L. M., per Rev. O. Dodge, agent,	380.35
New York City, Amity St. ch.	100.00
Hudson River Asso., and A. R. Fox tr., to cons. Mrs. J. B. Pixley L. M.,	100.00
Essex and Champlain Miss. Conv., W. J. Cutting tr., to cons. Rev. J. S. McCollum and W. J. Cutting L. M., 202.70; Saratoga Springs, David Cobb 3; Elizabethtown, a gold pencil and pin from a young lady, per Rev. J. M. Haswell,	205.70
	<hr/> 1,111.15

Pennsylvania.

Philadelphia, William Bucknell Jr., to cons. Eliza Eringer L. M., 100; Thomas Wattson, to cons. Rev. Wm. T. Bunker L. M., 100	200.00
Braintim, S. King and family 5; Phebe Green 2	7.00
	<hr/> 207.00

Ohio.

Coshocton Asso., Jefferson, ch. 10.06; Mohawk, ch. 8.75; Mill Fork, ch. 4.50; P. Bateman 1; Elizabeth Bateman 1; Rev. William Mears 3.69	29.00
Clarksfield, ch.	9.00
	<hr/> 38.00

Indiana.

Blairsville, Rev. Asa Marsh and family	15.00
--	-------

Wisconsin.

Beloit, ch., per Rev. O. Dodge, agent,	20.00
	<hr/> \$5,341.94

Legacies.

North Attleboro', Ms., Mrs. Mehitabel Ellis, for Assam Orph. School	100.00
Little Falls, N. Y., Mahala Smith, to sup. a native Chinese under the care of Rev. Wm. Dean, per F. Choate, Exec.,	45.00
Bedford, N. Y., Hiram C. Raymond, per Edward Raymond, Exec.,	1,400 1,545.00
	<hr/> \$6,886.94
Total, from April 1, to Oct. 31,	\$33,436.10

INDEX.

Abbott, E. L., letters of	190, 273	Bible Trans. Society (Eng.)	297
Africa, hope of	365	Bingham, A., journal of	114
Am. and For. Bible Society	293	Binney, J. G., letters of	83, 246
Am. and For. Christian Union	295	—— return to the U. S.	267, 365
Am. Bap. Home Mission Society	261	Boxes of clothing, &c., received	336
Am. Bap. Miss. Union, agencies	211, 230	Brayton, D. L., journal of	349
—— annual meeting	218, 264	—— letter of	81
—— ——— proposed change of	218	British and For. Bible Society	297
—— ——— of the Board	193	Bronson, M., letter of	38
—— apportionment of members of		Brown, N., letters of	191, 253, 322, 386
the Board	220	—— Mrs. E. W., letters of	39, 321
—— Board of Managers	239	Buel, R. F., letters of	20, 180, 344
—— Executive Committee	239	—— Mrs., journal of	85
—— financial operations	216, 228	Burmah.—See <i>Mission to</i> .	
—— missions and missionaries	1	Burman Theological School	107
—— officers 239, publications 208,	223		
—— Report of the Board to	218	Ceylon, Veddahs of	263
—— 36th Annual Report (abstract)	223	Cherokees.—See <i>Mission to</i> .	
—— Treasurer's Report (abstract)	240	China.—See <i>Mission to</i> .	
Am. Bap. Publication Society	262	Chinese Institutions	297
Am. Board of Com. for For. Miss. 56, 87,	359	—— Mission schools	313
Am. Indian Miss. Association	91	Church (Eng.) Missionary Society	116, 296
Am. Missionary Association	60	Comparative claims of missions to rein-	
Am. Seamen's Friend Society	295	forcement	201
Am. Sunday School Union	295	Cross, E. B., journal of	308
Am. Tract Society	294	—— letters of	280, 305, 352
Apinter Sri, letter of	36		
Arnold, A. N., journal of	259, 290	Danforth, A. N., letters of	33, 251, 322
—— letter of	84	Däuble, G., appointment ; baptism of	253
Arracan.—See <i>Mission to</i> .		Day, S. S., letter of	110
Assam, plea for	72, 93	Dean, W., letter of	369
—— the Cacharis of	37	Devan, T. T., letters of	11, 255, 342
—— orphan institution	33, 176	Donations 31, 63, 93, 126, 151, 192, 269, 302,	
Assam.—See <i>Mission to</i> .		336, 367, 394	
Ava Mission, resuscitation of	194	Doumin, E., letters of	52, 53
		Energy of heathen faith	298
Baptist (Eng.) Missionary Society	295, 325	Foulon, I., letters of	133, 136
Barker, C., letter of 37, death of	212	France.—See <i>Mission to</i> .	
Barker, F., letter of	114	Free Church of Scotland	325
Bassas.—See <i>Mission to</i> .			
Beecher, J. S., letters of	18, 189	General Bap. (Eng.) Missionary Society	60
Belgium, religious character of	65, 363	Geographical discoveries in South Africa	182
Benjamin, J., letter of	383	Germany.—See <i>Mission to</i> .	
Bennett, C., journal of	74, 246, 378	Geyer, C., letter of	138
Berthond, A., reports of	55, 139	Goddard, J., letter of	320
Besin, S., letter of	135		

- Greece.—See *Mission to*.
Greek, a persecuted Protestant 185
- Harris, N., letter of 84
Hayden, L. D., letter of 72
Hope of Africa 365
Hungary, mission to the Jews in 325
- Idoltrous worship in Northern India 149
Idolatry in western India 28
India, religious liberty in 329
Ingalls, L., letters of 19, 49, 174
Instructions to missionaries 228
Intelligence, recent 334, 365
Ionian Islands 24
- Jewett, L., journal of 112, 177
——— letters of 111, 113
Jews' Society (London) 297
Jones, E., letters of 21, 145
———, J. T., letters of 19, 43, 190
Judson, A., letter of 49, sickness of 189, 266
——— death of 330
——— Mrs., letter of 266
- Karen Normal School 83
——— (Pwo) School at Mergui 81
——— Theological School 79, 83
Karens Siamese 334
——— See *Mission to*.
Knapp, H. E., letter of 188
- Lefevre, L., letter of 137
Lehmann, G. W., letters of 70, 166, 257, 288, 337
- Lepoids, V., letters of 134, 136
London Missionary Society 61, 296, 324
Lord, E. C., journal of 102, 371
- Macgowan, D. J., letters of 97, 140, 313
Mason, F., journal of 15, 44, 104, 170
Membership of the Miss. Union 231
Missionaries appointed 230
———, arrivals and departures of 267, 301, 335, 365, 394
———, designation of 222
——— on the return of 388
———, letters, &c., from 125, 268, 366
Missionary Rooms 30, 228
Mission Press 62, 124, 300
Missions and stations, table of 238
——— notices from 121, 266, 334, 365
Mission to Arracan, 19, 49, 108, 171, 188, 232, 323
——— Assam 33, 72, 175, 191, 209, 234, 251, 321, 334, 386
——— Bassas 30, 61, 213, 235, 3 5
——— Burmah 13, 31, 44, 104, 123, 194, 215, 231, 232, 266, 277, 334, 354
——— Cherokees 21, 145, 206, 237
——— China 62, 97, 140, 207, 233, 313, 371
- Mission to France 5, 31, 52, 133, 214, 235
——— Germany 65, 129, 161, 200, 236, 257, 288, 337
——— Greece 20, 30, 84, 180, 214, 236, 259, 290, 344
——— Karens 17, 74, 83, 124, 169, 189, 210, 231, 232, 241, 246, 249, 266, 273, 280, 305, 334, 335, 349, 365, 373
——— Ojibwas 114, 206, 237
——— Ottawas 206, 237, 366
——— Shawanoes 114, 206, 237, 268
——— Siam 19, 41, 207, 233, 369
——— Telooogoos 110, 177, 209, 235, 334
Moore, C. C., letters of 171, 323
——— W., letters of 84, 169, 241, 373, 378, 383
- Nowgong as a missionary station 38
- Obituaries 212
Ojibwas.—See *Mission to*.
Oncken, J. G., letter of 168
Osgood, Mrs., death of 31
Ottawas.—See *Mission to*.
- Paris, suspension of labors at 10
Parker, J. W., letters of 5, 65, 129, 161
Presbyterian Board of Missions 294
Publications 208, 229
- Reinforcement, death and return of mis-
sionaries, motives for 109
Reinforcements and appropriations for
1850-1 199, 220
Religious Tract Society, London 387
- Separation of Missionaries from their
children 391
Shawanoes.—See *Mission to*.
Siam, Wats of 148
—— See *Mission to*.
Slater, Mrs., death of 268
Smith, S. J., letter of 41
Southern Baptist Convention 324
Spain, religious condition of 299
Stevens, E. A., letters of 13, 48, 107, 277, 354
Stoddard, I. J., letters of 175, 322, 387
Sweden, intolerance in 329
- Tavoy, Bap. Missionary Society 78
Telooogoos.—See *Mission to*.
The meeting at Buffalo 264
The written Word blessed 392
Tract Distribution in China 393
Turkish toleration 364
- Van Meter, H. L., letters of 17, 249
Wesleyan (Eng.) Miss. Society [117, 296
Willard, E., letters from 12, 52, 267, 343
Worship of Juggernaut 92
- Zante, persecution in 344

Handwritten text, possibly a signature or date, located near the top center of the page.

I-7 v.30
Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00317 8532